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PACIFIC COMMERCIAL ADVERTISER COMPANY. KAMEHAMEHA THE CONQUEROR.

> SKETCHES BY WALTER M. GIBSON.

> > CHAPTER III.

Kamehameha with Cook at Kealakeakua.

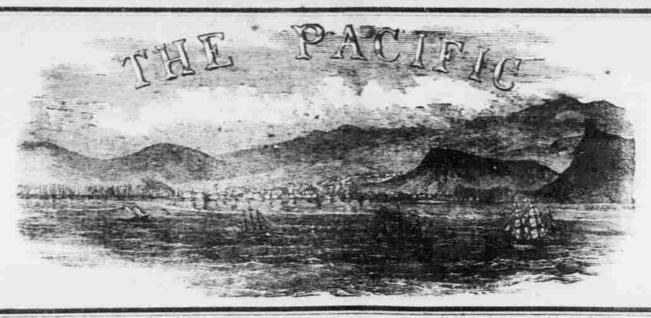
Native chronicles say that there was some intimacy of intercourse between the great hero, and the great navigator. Cook's second in command, Lieut. King, notices this remarkable warrior, and had Cook lived to record the particulars of hand. his visit to Hawaii, we would have had no doubt, precise mention from him of Kamehameha. The bold young chief had often gone on board the English ships, where he was received with some marks of attention | he must have been content with the savage by the officers. They remembered his visit | achievement of his spears in the mere deand his proud, easy, and well-assured bearing when off the coast of Maui. The inter- with the arrival of the Europeans. And course between the young chief and the the superstition with which Hawaiian Commander must have been pleasant and priestcraft had enchained its own race, inspired good will in the former; for it is positively asserted by Piianaia and others. and left his mighty mind unshackled, when he gazed on the dead features of one that when distrust and ill-will arose, when | who had controlled mightier powers than violence took place, and when Cook was he had ever known in the hands of man slain, that Kamehameha sought to Kotzebue both say, that Kamehameha moderate the fury of his countrymen, and | though sanctioning as a ruler, the superto prevent violence. He was not only the stitions of his country, spoke of them relative of, but an active and foremost as a temporary custom, that must pass warrior of King Kalaniopuu. He was at the time in the early prime of manhood, he was gone. He would not change somewhere between 24 and 30 years of age; in his day. He held to his ancient fish gods, and his men gods; and he beat his man god as a puppet. For and had the attack upon the foreigners been by order of the ruling chief, this what were they to him, who plunged into vigorous young kinsman and warrior, must | the depths of Kaunolu to meet the devourhave taken a prominent part. But the ing shark, and who without buckler or assault was the result of an unpremedi- shield fended off the many hurled spears of tated outburst of anger of men whose rela-tives and friends had suffered in a chance must have been the thoughts of Kamehaencounter with the foreigners; and as meha, when he held the head of the dead Kamehameha and other confidential chiefs | Lono in his hand? of Kalaniopuu do not appear as assailants. there is reason to believe, as asserted by native authority, and judging from his subsequent conduct, that the Hawaiian hero, sought to save the English navigator from

There is a story connected with this event, said to be on native authority, about the discovery by Hawaiians of Cook's alleged fraudful simulation of deity:-that a chief having seized the British captain in his grasp, and discovering as he groaned in his fierce embrace, that he was but mortal, and not a god; had in consequence of this discovery of his mortal character slain him. This is an improbable story and the invention of a subsequent pious superstition. What were a Hawaiian's idea of a god at that time? Was it some spiritual, and almighty power? Nothing of the kind. Who was the god Lono, whom Cook was supposed to represent? A half crazy chief, who beat his friends, and Sugar Factors and Commission Agents, who salled away in his canoe, to abandon wife and home. And a priestly superstition started the idea among the Hawaiians that their runaway Lono had come back in the big ships. It was a common thing in those times, and the superstition has not yet passed away, to designate a man as an akua; or so called god. The great Roman orator Cicero, erected a temple for the deifieation of his beloved daughter Tullia. And many mortals in ancient times, were proclaimed gods, or demi-gods by the extra- ROBY. LEWERS. vagant love or admiration of fellow mortals; but the flesh and blood conditions of these exalted ones, could never have been doubted. And such was the case in Hawaii. Kamehameha in the days of his supremacy and sovereign power, had an attaché to his state, an especial tabooed priest, who was called the akua ko ke'lii, the chief's god, to whom sacrifices were offered; but sometimes, as Marin or Manini states in his journal, the king (Kamehameha) was angry with his god, and punished him, even as it is said, that superstitious sailors have flogged the image of a saint, because it did not bring them expected fair weather.

It has been common for Hawaiians to recognise a crazy individual as an akua. This superstition is not yet extinct. About twelve years ago, there was a kanaka on Lanai named Keoni Pupule, or crazy John. He was looked upon as an akua; food was chewed for him by an attendant, and he was fed from mouth to mouth like a helpless infant; tobacco was puffed into his nostrils; and other disgusting personal attentions were observed towards him, not because he was helpless; as he could eat and smoke very well himself; but because such attention was appropriate to the character of an akua. And when he got sick, and ached and groaned with pain, the superstitious impressions with regard to his akua character were not in the least diminished.

And this view of an akua, must apply to the character as attributed by Hawaiians to Capt. Cook. He had been seen to eat and drink on many occasions by Hawaiians. It is confidently asserted by writers who tell the story of the groaning, and the alleged discovery of the fraudful akua, or god; that he associated intimately with the daughter of a chiefess of Kauai, and thus manifested his mortality, and manhood in a multitude of ways, known and observed by Hawalians; and the story therefore that because he uttered a cry of pain, his mortality was disclosed, is simply ard: because he had no doubt in speech laugh, cry, caress, blow, and movements and manifestations of all kinds have proven his common humanity; and furthermore the proofs of this common humanity would not have deterred Hawaiians from their 27 Merchant Street, 2 doors from Dr. Stangenwald's. akua worship, or superstitious regard for certain persons and things, and the occurrence of a groan would not have affected the superstition. The occurrence of death did not; because the cutting and dismembering of the great navigator after he was slain, was a continuation of superstitious observance towards his body, as that of a

deified high chief, or akua. It is stated by native chroniclers, that when Capt. King, successor of Cook, in command, parleyed with the natives at Kealakeakua for the return of the remains of Cook, that at the time, the head of the dead commander was in the possession of Kamehameha. Why did the young chief, touch, or take any charge of the head of the dead navigator? The ancient Hawaiians were not Dyaks or Indians, and sought not the heads or scalps of foes. They were not cannibals or partakers of human flesh for food, although they sometimes tasted of human flesh, as an act of hostility; or of ceremonial attention. However—neither hos-



VOL. XXVI-NO. 13.

tility to Cook; nor any superstitious wor-

ship of his person, are said of Kamehameha; but that he wondered at the death

of the great foreign chief, and held his

beyond the great ocean, now lay in his

The genius of Kamehameha the Con-

counter with Cook the Discoverer. Had

the spirit of the barbarian chief known

nothing of other men and of other worlds.

struction of his fellow men. But sovereign

sway and organization dawned on his soul

must have lost its power on Kamehameha,

away; and that the palapala, or sacred

book of the foreigner must prevail, when

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queror took its departure from the en-

HONOLULU, HAWAHAN ISLANDS, SEPTEMBER 24, 1881.

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him. The cold pale face, the fixed eyes, and the silent rigid lips and tongue, must have touched the heart of the great barbarian. He had seen new and A. S. CLEGHORN & Co., I MPORTERS AND WHOLESALE AND wonderful powers, and strange new men General Merchandise, who controlled these powers, and the chief Corner Queen and Kashumanu Sts. brain that had directed all, that had presented to him a view of other worlds

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